

APPENDIX TWO
EXCERPTS FROM:
WILLIAM MADISON WALL
HIS LIFE & FAMILY
BY GARTH D. MECHAM

CHILDHOOD

Chapter 1

William Madison Wall was born in Rockingham County, North Carolina on the 30th day of September, 1821, a son of Isaac Wall and Nancy Duncan. Very little is known of William's ancestry, especially of Isaac Wall. We do have evidence that Nancy Duncan was the daughter of Col. William Duncan who fought at the Battle of Cowpens in 1781 with Capt. William Washington in North Carolina.

The early years of William Madison Wall's life have been lost in the folds of the cloak of old father time. Few facts are known. We can only surmise from the facts that we do know that his mother passed away when he was very young. In all probability he died when he was seven given birth to his brother, Richard, March 14, 1829. At any event she is not listed in the census records of Sangamon County, Illinois, where the family had come to live in 1830; although all the rest of the family including the infant, Richard, are included.

After the death of his wife, Isaac placed the four children in the care of relatives and left Sangamon County settling in Missouri and possibly later in Texas. Exactly where he went and what happened to him we do not know. We do know that in all probability he was dead by 1844.¹

William was placed in the care of an uncle who, following the custom that existed at that time, placed William in the home of another. In the new home, William was to serve as a bond-servant. This man apparently treated William cruelly and the thoughts of serving a ten year indenture under the man was more than William could stand. Because of this situation, William ran away and was not heard from again until



William Madison Wall and Emma Ford.



The five wives of William Madison Wall.

one cold wintery day, in Wayne County, Illinois, with the snow heavy on the ground and the creeks frozen over with ice, William Haws searched for his daughter, Nancy and found her skating on a nearby creek. Among the children was a 12 year old boy playing with the children. The boy was in rags and without shoes. He would skate for a minute (barefooted), and then take off his hat and stand on it to warm his feet.

With his heart filled with compassion and learning that the boy had no father or mother to care for him, William took the child home with him and clothed him in his own children's clothing. Thus William Madison Wall met and came to live with the William Haws family. Although William was never adopted by the Haws family, he was always treated as their son.

He grew up with the Haws family, and at the age of nineteen, asked for and received Nancy's hand in marriage on January 7, 1840 in Sangamon County, Illinois. On the 12th of April, 1841, their first child, Mary Jane Wall, was born to them.



Nancy Haws.

Shortly thereafter, the Haws family and now the Wall family received and believed the teachings of Elder Arvel Cox, a Mormon Missionary, who came to their home. They were converted to the Gospel and joined the church in 1842. Later they moved to Nauvoo, and were assigned to live in nearby Ramus where William M. Wall was appointed by Joseph Smith to a Branch President in the Ramus LDS Stake. Two of Joseph Smith's sisters, Catherine and Sophronia, lived in Ramus as did Mordecai Lincoln, a favorite uncle of Abraham Lincoln. In Nauvoo, he became intimately acquainted with the Prophet Joseph Smith.



Mary Jane Wall



Nancy Isabella Wall



Eliza Helen Wall

During these happier years in Illinois, Eliza Helen Wall was born on 26 September 1843, but Nancy Isabella Wall was born on 12 November 1845. That was the night after the Walls were driven from their home, and later escaped to Iowa. It was in Winter Quarters that William was commissioned a Lieutenant in the Nauvoo Legion and worked very closely with such men as Brigham Young, John Taylor, and Willard Richards.²

Trouble followed the Wall family just as it did the other Mormon converts. The following was told to Juliet Wall, the eighth child of William and Nancy, by Nancy:

“Shortly after the death of my father (William Haws died 11 January 1845 at Ramus or Macedonia, Illinois), my husband, William Madison Wall was imprisoned with other church leaders for the sake of the Gospel. My husband was a natural mimic, and able to imitate any voice.

One evening the Prison Warden left the keys in the cell door and stepped outside. My husband reached through the bars of the prison door and unlocked it and shouted, imitating the Warden’s voice, ‘Bill Wall is loose.’ In the confusion the remaining guards left their posts and the imprisoned group all escaped. This was a fulfillment of one of the promises made in his Patriarchal blessing when he was told prison doors would not hold him.

He went in to hiding after letting Nancy know where he intended to go. She carried him food and supplies, having to go through the cemetery where her father had recently been buried. These circumstances were very hard on his wife so he soon came out of hiding and gave himself up to the authorities as he hated to see his beloved Nancy feeling so badly.

On the 12th of November, 1845, the Walls were driven by a mob from their home at Ramus (Macedonia Branch), Hancock County, Illinois, and went with the main body of Saints to Council Bluffs, Iowa. Two of their children were born there. Nancy attended the conference held in the log Tabernacle at Council Bluffs, December 27, 1847, when Brigham Young was chosen to take Joseph Smith's place as President of the Church. She was one of the many who testified that the mantle of Joseph Smith fell on Brigham Young, so much so, that even his voice sounded like the 'Prophet Joseph'. They were both active members of the new found religion and were personally acquainted with the prophet, before his martyrdom. Several times the Prophet and William Wall engaged in a friendly wrestle. Both were large strong men over six feet tall and were well matched (*History of the Church, Vol. V, Page 302*)."³

When the Saints were driven out of Nauvoo (the Walls had returned to receive their temple endowments on 3 February 1846), William M. Wall and his family, as well as many others made the Montrose crossing with only the clothing on his back and what few possessions he could quickly gather together to support his family.

On the 19th of October, 1847, a son, William Madison Jr., was born to them in Iowa. William's assignment by the church, now, was to remain in Winter Quarters and assist the Mormon companies as they began their crossing to Utah.

At Council Bluffs, Iowa, on the 21st of October, 1849, Isaac Oliver was born to them.

In early 1850, he was released from this calling and prepared to leave for Utah. He joined the 7th company of that year.



William Madison Wall, Jr.



Isaac Oliver Wall

THE 7TH COMPANY - WEST

CHAPTER 2

The 7th company was organized by Orson Hyde with Jonathon Foote as company commander. Warren Foote was chosen as a captain of a hundred with Ottis Lysander and William Wall as his assistants or captains of fifty each. It is interesting to note the similarity of organization carried out by the Mormon wagon trains and the Roman Army when the Roman Army was organized and recognized as ^{the} the greatest military force in the world. It too had its captains of hundreds, fifty and tens. In fact the Centurion we read about in the New Testament was a captain of a hundred or strictly translated- century. The same organization was carried out by the Israelites in their exodus.

The company left Missouri on the 15th of June, 1850, and traveled uneventfully for three days when in Gilbert Belnap's company of 10, a child suddenly became ill and within three hours died of Cholera. It is difficult for us living today to visualize the terror and horror of the disease when it appeared as it did among the wagon trains of our pioneer ancestors. Can you imagine your loved ones all well and happy in perfect health and suddenly complain of dizziness, double-vision, and as you touch their forehead, you feel the beginning of a fever that in a few minutes or hours leaves that loved one in a pain racked coma until just as suddenly, death relieves them of their suffering? Can we really imagine seeing a disease that would strike down those around as a scythe in a field of grain? Yet that is exactly was Cholera did and is doing in some parts of the world today. We can now imagine the terror that went through this small company of ten when the child died in the arms of its parents.

The rest of the wagon train pulled away trying to isolate the disease and prevent its spread. The next morning when Belnap appeared at the train asking for help to care for his sick and to bury the dead, no one wanted to go back - in obvious fear of their own lives. Only two men went back with him - William Wall and one other whose name was not recorded.

"Although Brother Wall did contact the dreaded disease helping others. He became so ill his family despaired for his life. The high fever and diarrhea that accompanied this dreaded disease soon dehydrated the bodies of those ill with it to the point of shock and death, yet the idea of those days was to keep all liquids away from those ill with it (the disease) in the hope of drying up their diarrhea. Brother Wall,

suffering, not only from cholera, but also from travel fatigue and head, begged for even a sip of water to moisten his parched lips and all the while his folks were guarding him from getting a drop. At one of the many stops he was left unguarded a few moments and mustering all the strength he had left he managed to life himself over the edge of the wagon and fell to the ground. He crawled under the wagon where a pail of cool water hung in the shade, drank freely and lay back to rest. When his frantic family found him, they were sure the water would kill him and with much weeping put him back in the wagon. With the needed moisture again in his body, the fever soon subsided and recovery was rapid.

“At the Platte River crossing they had a large enough raft for a team and wagon. There were wagons enough so all could ride and foodstuffs so none of them had to go hungry. The Walls had two milk cows and two wagons, one for William’s mother-in-law, Isabella Haws.

The sick were cared for an the dead were buried. A company of missionaries traveling east reported that eleven of William Wall’s company were dead and many more of the remaining 39 seriously ill. Many of their company did die and they passed the graves of many of the dead of previous companies. One day they saw a man’s body sitting up in his shallow grave. The wolves had dug him up. Finally as the train reached the mountains the last traces of the disease disappeared.

Twelve miles from Fort Kearney they received an equally grave threat. Camped along both sides of the trail was a fairly large village of Sioux Indians and as the wagon train started among them the Mormons were horrified to see that nearly every member of the village was either very seriously ill, dead or dying with the most dreaded of all diseases, Smallpox. As they continued through the village, they saw literally scores of Indian dead lying uncared for on the ground. Miraculously not one of the Saints came down with the disease.

As the Foote Journal records, one of the most fearsome sights the Saints encountered along the trail was the number of dead lying along side the trail where they had been dug from shallow graves and partially eaten by wolves. It was a vert grim reminder of the possible fate of them all.

Finally in September, 1850, the company arrived in the valley. The last night before they reached the Salt Lake Valley they all sang “When Shall We All Meet Again.” There was not a dry eye in the company. They had all learned to love each other dearly in the tree months they had traveled together.”⁴

William Wall saw more opportunity for himself and his family to the south and very shortly afterwards moved with his family to the new settlement of Provo where he lived two, more or less, uneventful years of establishing a homestead. On the 16th of December, 1851, Josephine Augusta, his first child to be born in Utah, was born at Provo.

On Saturday and Sunday, July 17, 1852, and July 18, 1852, a special Conference was held at Provo, and George A. Smith was chosen Stake President. On Sunday, he nominated Isaac Higbee and Dominus Carter as his counselors and organized five wards with William Madison Wall as Bishop of the Provo Fourth Ward. He was the first of the new Bishops ordained that date. He chose Lucius N. Scoville and Richard Sessions as his counselors.

He was also appointed captain of the Provo Military District. As Captain of the District, he was ordered by the Adjutant General to place his troops on standby duty as trouble with chief Walker and the Mexican slave traders drew near.

On the 6th of August, 1853, he married Elizabeth Penrod who became his second wife under the new order of polygamous marriage. He wasn't allowed to remain idle in the bliss of his double married life because it was only a short time later that the Walker War entered into his life.



William Madison Wall and Elizabeth Penrod



Josephine Augusta Wall

THE WALKER WAR

Chapter 3

Walker had always been unpredictable in his dealings with the white settlers of Utah. Many times he was gracious and kind, and many other times he was belligerent in his dealings with the settlers. For some time before the Walker war broke out, it was felt by those who knew him best that he was spoiling for a fight and looking for some excuse to declare war upon the settlers. He didn't have time to look for an excuse. It came out in this way:

As early as 1805 Spanish or Mexican traders began traversing the southern part of Utah and traveling as far north as Timpanogos and Utah Lake. It soon was evident that the most readily obtainable objects of trade were Indian children captured from other tribes. The Mexicans found it a very lucrative trade and became very forceful in carrying out the trade. The usual procure was to purchase worthless horses in California or Santa Fe and bring them to Utah and trade them for children who were then taken to Santa Fe and sold as slaves. The selling price was usually \$100.00 for boys and \$120.00 to \$200.00 for girls. The practice led to war among all the tribes with the stronger tribes preying on the weaker with one object in view - the capture of children. The situation was causing chaos among the tribes because of necessity the weak tribes were becoming weaker and the strong were becoming stronger.⁵

One of the first contacts the Saints had with the Indians was when a band of Indians offered two children for sale. When the Saints refused they were told the children would be killed. The Saints quickly agreed to buy when one of the children was killed before their eyes. Peter Gottfredson in his extremely interesting book, "History of Indian Depredations in Utah," described how children were offered for sale to a group of settlers north of Salt Lake City near the Hot Springs as it was then known. When the Saints convinced the Indians they had no money, the Indians offered to trade for the only rifle the men had. The men refused. The Indians told the men they would torture the children until the white men agreed to the trade. When the Indians began to torture the children in a most inhumane way, the trade was quickly made.⁶

On another occasion Daniel Jones, the Mormon Indian Scout and Interpreter witnessed the following near Provo, Utah:

"They (Walker's Band) were in the habit of raiding on the Pahutes and low tribes taking their children prisoners and selling them. Next year they came up and camped on Provo bench. They had some small children for sale. They offered them

to the Mormons who declined buying. Arapine, Walker's brother, became enraged, saying that the Mormons had stopped the Mexicans from buying these children (therefore) they had no right to refuse to buy them themselves.

"Several of us were present when he took one of these children and dashed its brains out on the hard ground; after which he threw the child's body at our feet; telling us we had no hearts or we would have bought the child and saved it's life."⁷

Governor Young decided that the trade must cease, and upon his recommendation the legislature passed two ordinances which made it illegal to buy or sell children except when it was for the child's protection and well being. Under these circumstances the child could be purchased under supervision of the probate courts.

Trouble came in 1851 when Pedro Leon and a party of 20 men were arrested in San Pete County for trading children. Their arrest raised a neat legal problem because although their acts were clearly illegal under Utah Territorial Law, they had been licensed to perform these acts by the Governor of New Mexico acting as a Superintendent of Indian Affairs for New Mexico. At any event they were convicted, and a squaw and eight children were set free, and the Mexicans were ordered out of the territory. Instead of leaving they went from one Indian tribe to another that had dealt with the Mexicans before, and with all the persuasion they could muster, attempted to convince the tribes that the Mormons were attempting to deprive them of their livelihood.

The hate preached by Leon and his men fell on very eager ears when he met in council with Walker. But still Walker needed some kind of an overt act by the settlers that could be used by this rather small band to unite all the Indians with the force necessary to drive the settlers out of the valley.

In April, Governor Young, well aware of the situation issued the following proclamation:

Whereas, it is made known to me by reliable information, and various other sources, that there is in the Territory a horde of Mexicans, in the settlements, stirring up the Indians to make aggressions upon the inhabitants, and who are also furnishing the Indians with guns, ammunition, etc., contrary to the laws of the United States:

And whereas, it is evident that it is the intention of these foreigners or Mexicans to break the laws of the Territory and the United States utterly regardless of every restriction, furnishing Indians with guns and powder, whenever and wherever it suits their designs, convenience or purposes:



Therefore, I, Brigham Young, Governor and Superintendent of Indian Affairs for the Territory of Utah, in order to preserve peace, quell the Indians and secure the lives and property of the citizens of the Territory, hereby order and direct as follows:

1st. That a small detachment consisting of thirty men, under the charge of Captain Wall, proceed south through the entire extent of the settlements reconnoitering (sic) the country and directing the inhabitants to be on their guard against any sudden surprise.

2nd. That said reconnoitering officer communicate with the expedition now traveling south, as often as any information of importance is obtained, that I may be kept advised of every transaction.

3rd. The officer and party hereby sent upon this service are hereby authorized and directed to arrest and keep in close custody every strolling Mexican party, and those associating with them, and other suspicious persons or parties that they may encounter, and leave them safely guarded at the different points of settlement to await further orders, as circumstances shall transpire and the laws direct.

4th. The Militia of the Territory are hereby instructed to be in readiness to march to any point to which they may be directed at a moment's notice.

5th. All Mexicans now in the Territory are required to remain quiet in the settlements and not attempt to leave under any consideration, until further advised; and the officers of the Territory are hereby directed to keep them in safe custody, treating them with kindness and supplying their necessary wants.

6th. While all the people should be on their constant guard, they are also requested to remain quiet and orderly pursuing their various avocations until such times as they may be called upon to act in their defense.

7th. The Officer in command of the reconnoitering detachment is hereby directed to move with caution that he may not be taken in ambush or surprise; to preserve his men and animals, and still be as expeditious in his movements as possible; and the people at the various settlements are hereby requested to furnish him such aid and assistance as shall be necessary.

Done at the City of Provo, in the County of Utah this 23d day of April, A.D.,
1853.

By the Governor, Brigham Young
L.S. Benj. G. Ferris (signed)
Benjamin G. Ferris, Secretary

The Governor's orders to William Wall were more explicit as evidenced by
the following transcript:

Nephi City
Utah Territory
April 25, 1853
To Capt William Wall.
Commanding the Detachment of Troops now traveling south.

Sir,

Take thirty of your men with your best horses, for riding and for baggage
wagons, and proceed directly on the road southward, reconnoitering the country to the
right and left. If necessary take with you George Bean, the interpreter, and continue
your travel (sic) until you find Dimick B. Huntington. You will learn from him the
whereabouts of Walker, and the condition of the Indians. You will call for supplies at
the various settlements thro' (sic) which you pass; and you are at liberty to use grain
flour and vegetables, that shall be in the hands of Bishops, as Tithing. You can call on
the blacksmiths to do such work as is necessary for your camp. You will follow out
the instructions, that you have in your possession, from Lt. General, warning the people
to be on their guard, that they may not suffer from Indian depredations, or, others that
my be traveling thro' (sic) the country. You will give receipts to the several persons
from whom you receive grain and report the same to the Adjutant General's Office in
Salt Lake City, on your return. If all is peace among the Indians you may return home,
after visiting the southern settlements, and delivering a copy of the Governor's
Proclamation to each settlement.

Brigham Young (signed)

Acting under orders William Wall's company was activated and started south on the 24th of April, 1853. The following is a verbatim copy of his report to the Adjutant General and now on file in the Military Records Division of the Utah State Historical Society.

REPORT OF CAPT. WM WALL, COMMANDER OF A DETACHMENT
OF THE NAUVOO LEGION CAVALRY ON THE EXPEDITION TO THE
EXTREME SOUTHERN SETTLEMENTS OF THE TERRITORY OF UTAH TO
THE ADJUTANT GENERALS'S OFFICE AT GREAT SALT LAKE CITY

Provo City

The 24th day of April, 1853.

Took up our line of march at 12 ½ P.M. with 44 men and one-four horse team package wagon, all well armed and equipped. Following is the name roster of officers:

William Wall- Captain

William Bishop- 1st Lt.

James Heron- 2nd Lt.

A.J. Kelsey- Quartermaster

Charles W. Moeller- Commisary & Secretary

Boliver Roberts- Orderly Sergeant

George W. Bean- Indian Interpreter

Passed through Springville at 2: o'clock P.M. At 3: o'clock P.M., I sent the company under command of Lt. Wm. Bishop to Spanish Fork and went myself to Palmyra City to receive further orders from the Governor, Brigham Young, who visited said place. Received orders to proceed to Paysan (sic) City, stay there overnight, and to go from there the next morning to Nephi City. At 4 ½ o'clock, I returned to the company which had camped at the other side of Spanish Fork. Left here at 4 ¾ o'clock P.M. and arrived at Paysan (sic) City at 5 ¼ o'clock P.M.; camped 1/4 mile out of said place, and took up for the night. At 6 o'clock P.M., it was reported to me, that three Spanish travelers were in the city, went with a guard and took them prisoners, according to my orders. After I had left them safely delivered unto the hands

of civil law, I returned to the camp at 6 ½ o'clock P.M. and the orderly Sgt. Called the roll and found everything in order. At 7 ½ o'clock P.M. the herdsman were relieved by the night guards to take care of the horses and the camp. Weather very pleasant. Soldiers in good spirit and healthy. Horses in good order

The 25th of April

Took up our line of March at 8 ½ o'clock A.M., and escorted the Governor's Train, camped at 12 ½ o'clock P.M. at Willow creek, the orderly sergeant reported everything in order, left here at 2 o'clock P.M. and arrived at Nephi City at 4 o'clock. Took up for the night at the Public Square, the horses were herded on good feed. One mile above the city, the sergeant reported everything in order. Weather unpleasant, wind blowing hard and cold which caused that (sic) animals and soldiers suffered from dust in the road. During the night rain which gave the company very little rest. Here I learned through the Indian agent, that Battice, an old Utah Indian being camped here, the same came down very much excited saying that Brigham Young had sent out the company to kill him, together with the Petenea and walker. He was assured that such wasn't the case, but advised to behave better, as he had been very troublesome to the citizens of this place. At 8 o'clock, received orders from the Governor to send a detachment of 10 men under command of an officer to San Pete to escort his train to said place and to have them nearby by 7 o'clock A.M. next morning, the rest under my command, should proceed on to Fillmore, etc. according to written orders. John W. Berry and Wm. Hold from Palmyria joined the co. with another package wagon.

On the 26th day of April

At 7 o'clock A.M. a detachment of 10 men under command of Lt. Wm. Bishop escorted the train of the Governor to San Pete, and at 7 ½ o'clock A.M. took up our line of March with 35 men and 2 package wagons. The trains of Amethy Lyman and general Rich bound for Santa Bernadino (sic) followed us. Weather cold. At 12 o'clock camped at Chicken Creek, left here at 2 o'clock P.M. and arrived at the banks of Sevier River at 4 ½ o'clock P.M. Took up the camped for the night, pitched our tents etc. on this side of the river. At 7 o'clock P.M. where we rested, the orderly sergeant reported everything in order.

On the 27th day of April

Took up our line of march at 6 ½ o'clock A.M. and arrived at the Cedar Springs as 12 o'clock p.m. where we rested. Left here at 2 o'clock P.M. arrived at Fillmore City at 4 ½ o'clock P.M. Here I visited with Chief Kanosh, I learned of him, that Walker had left Parowan and was passing down the Sevier River to San Pete. There Indians seemed to be peaceful and are removing to Corn Creek, where the inhabitants of Fillmore have cultivated some land for them. In regard to the safety of this place, in case of invasion, I can say that the settlements are very scattered, the fort itself is very much out of order. In several places, it is entirely torn down and also there is a great lack of ammunition, (and) the fort is badly situated for defense (in my opinion which however was hastily formed). That night we took quarters in the school house...The orderly sergeant reported all was well.

On the 28th of April

At 5 o'clock A.M., I was informed that an Indian belonging to the Mountain Chief Walker Band, had come into Fillmore immediately after our arrival, and that the same had followed up the camp from Salt Creed for two days also that an Indian had left Fillmore on horseback that night, probably a spy sent out by Walker to report to him all movements of our detachment. Left Fillmore City at 9 o'clock A.M. and arrived Corn Creek at 12 o'clock where we camped for the night. Plenty of grass and water. Wind blowing hard, atmosphere very cold. The roll was called and it was found one man was missing who had been left at Fillmore, on account of his horse giving out. No Indians came in sight and the night passed quietly.

On the 29th of April

Took up our march at 7 ½ o'clock A.M. Crossed the mountain at 9 ½ o'clock and camped at 10 o'clock A.M. on the other side of the mountains at Birch or Mountain Creek. The wind was blowing hard and very cold. Left here at 2 o'clock P.M. and arrived at Beaver River at 4 ½ o'clock P.M. Here we overtook some ox teams bound for Iron County. Their report was that nothing had troubled them on their journey and there had been very few Indians, which had been peaceable. Took up for the night just above Beaver River on a little creek. Weather cold. The Orderly Sergeant reported all well. At 8 o'clock P.M. the night watch perceived and reported two fires on the Southwest Mountain. Distance 2 or 3 miles. I gave strict orders that every man should

sleep with his gun, that horses would be herded as near as possible to the camp so that everything would be ready on a moments notice. At 2 o'clock A.M. we had a heavy snow storm which covered the ground in a short time with 3 or 4 inches of snow.

The 30th day of April

Took up the line of March at 7 ½ A.M. crossed the mountains at 11 o'clock A.M. and came into Parowan valley at 12 o'clock. Passed the ox team and marched through Paragonna at 3/12 o'clock P.M. This fort is a good one and the inhabitants are well prepared for defense on the shortest motive. At 4 ½ o'clock we arrived at Parawon, the regularity and order of the fort surpasses any other I have yet seen. The company was warmly received and we took up quarters in the school house. Here I found the Indian interpreter D.B. Huntington from S.L.C. who was sent out by the governor to meet Walker but without success. I concluded to take only 10 men with me to the extreme settlements and to leave the main force at Parawon.

On the 1st day of May

I took 10 men and the freshest horses, the rest I left under command of Lt. James P. Herons. (To) the latter I have orders to drill the men every two hours and to have everything ready for my return; to keep a good guard and be constantly on the lookout. Took up our line of March at 11 o'clock A.M. for the purpose of reconnoitering the country as far south as Harmony in Washington County.

On the 2nd day of May

Gave the necessary instructions to the officers of this place (Fort on Coal Creek) and took up our line of march at 9 o'clock A.M. reached the fort at 11 1/4 A.M. Found left one man and some boys at the fort. Arrived at Harmony at 5 o'clock P.M. We received a hearty welcome by Major Lees and others and men (were) forthwith ushered into good quarters. Our animals being much wearied by the travel, short feed. I concluded to rest ourselves a day. There were a dozen or more Piedes here at this time. They appear to be perfectly under control, honest inclination and obedient and they excel all other Indians that I have met with in the mountains for an anxiety to conform to the manners and customs of the white men. They revere J.D. Lee as the Mormon Chief and are willing to obey him. I met old chief Torguar from the Rio Virgin. He appears to be well disposed and wishes to have the Mormons settle there.

On the 3rd day of May

Stayed at Harmony, no particulars.

On the 4th day of May

Took up the line of march 6 ½ A.M. Weather unpleasant, very windy and arrived at Coal Creek at 1 o'clock P.M. Took dinner then rode on. Arrived at Parawon City at 6 o'clock P.M. (43 miles today). Found remainder of camp all here, but one man sick. Gave orders to be ready in the morning to return home.

On the 5th day of May

Took up the line of march 11 o'clock A.M., and we took up for the day at Little Creek 4 ½ miles from Parowan, to recruit our horses. Weather pleasant. D.B. Huntington joined the company to return home.

On the 6th day of May

Seven o'clock A.M. crossed the mountains at 12 o'clock and arrived Beaver River at 1 o'clock P.M. Rested here. Left Beaver River at 3 o'clock and arrived at Mountain Creek at 6 o'clock P.M. Took up for the night Weather very cold. Feed excellent here. Horses were in good order and men in good spirits. Saw no Indians that day but perceived some fresh tracks towards the mountains. During the night, the water in the creek was frozen.

On the 7th day of May

At 7 o'clock A.M. crossed the mountains and arrived at Pine Creek at 10 o'clock and camped 2 miles down Pine Creek. Good feed. Left here at 12 o'clock P.M. and arrived Corn Creek at 5 o'clock P.M. Took up for the night. Weather very pleasant. Orderly Sergeant reported everything well.

On the 8th of May

Took up our line of march and arrived Fillmore City at 10 o'clock A.M. Received no news. The inhabitants were on their guard according to instructions.

On the 9th of May

Took up the march at 6 ½ o'clock A.M. Came up to Fall Creek at 1 o'clock P.M. took dinner. Left here 2 o'clock P.M. arrived at Chicken Creek at 6 o'clock P.M. Took up for the night. The orderly Sergeant reported everything in order. One man still sick. Saw no Indians.

On the 10th of May

Took up our line of March 7 o'clock A.M. Passed through Nephi City at 12 o'clock. I heard it stated that Walker was at San Pete, and that the inhabitants of Nephi expected him there in a few days. He seemed to be peaceful, but rather scared about our movements. From here I sent a messenger to Provo City to inform Colonel Peter Conover of our arriver there the next day. Took up our line of march at 5 ½ A.M. passed through Pason (sic) City at 8 ½ o'clock A.M. Crossed at Spanish Fork at 9 ½ o'clock A.M. The water was extremely high and had overflowed the banks. Crossed safely. Passed through Springville 11 ½ o'clock and arrived at Provo City 1 ½ o'clock P.M. Here I returned thanks to the soldiers for their good behavior and good discipline and told them that I had been pleased to have been their captain, not on account of the rank and title, but on account to see so many brave young men united together, even if it had been necessary to shed blood for a good and righteous caus in protection of their brothers in the country.

Given at Provo City,
the 11th day of May

Wm Wall Commander of a detachment of the Nauvoo Legion. The total cost of the expedition was \$2,251.50. William Wall's salary was \$76.00.

After his return he was placed in charge of defenses for the Provo Military District. He prepared his defenses as previously ordered by the Governor and on September 27, 1853 under the title "Report No. 2" he advised General Wells that all was well in the District.

On November 29, 1853 at the age of 32, he was ordered to Fillmore by General Wells to command the military district at Fillmore and to bring other families with him to settle there. He took with him Elizabeth Penrod, his second wife, and two of his daughters (Elizabeth Olive Wall born 19 October 1853 to William and Elizabeth and Eliza Helen Wall, Nancy Wall's oldest daughter). For provisions he had: 1 wagon, 6

oxen, 6 cows, 6 cattle, 300 lbs of bread stuff, 1 musket, 1 sword, 2 pistols.

The heartache that went with these sudden moves to new frontiers is easily read between the lines of the following excerpt from a letter by Eliza Helen Wall Williams, a daughter of Nancy Haws and William Madison Wall: "I went with my father and his second wife and child in company with 50 families; this was my first great sorrow. I left my mother, brothers and sisters. There was no regular mail, and we only heard from home once or twice during the winter. I attended school and in the spring when Father returned to move mother and family I came back with him. And oh! What joy to meet my mother, brothers and sisters; I then cried (sic) for joy. We stayed one year, was released and settled again in Provo."

During this time the Walls took part in the great silk production experiment.

The Walker War finally ended without any further involvement of William Wall although he remained in the military. On Oct. 20, 1955, the roll of the Brigadier Generals' Staff lists William Wall as chaplain.

On the 19th day of October, 1853, the first child of his second family with Elizabeth Penrod, Elizabeth Olive was born to them. And on the 7th of November 1853, Amasa Lyman was born to him and Nancy Haws, his first wife. Unfortunately Amasa Lyman didn't live long and died as a child. On the 20th of October 1855, David Madison was born to him and Elizabeth Penrod, but this child died in infancy. On the 12 of February 1856, Nancy Haws gave birth to Juliet.

On the 14th of February, 1856, a writ was issued by the 1st District Court for the arrest of Fah Pitch and Mo-lee wit ha subpoena for 10-12 witnesses. Deputy U.S. Marshall, Thomas L. Johnson took one man, Charles Woodward, went to Provo, and found that the Indian were up in arms because Judge Drummond had sent a posse headed by his slave, Cato to arrest Chief Tintic and others in Cedar Valley, who were accused of murdering two herdsman while stealing cattle.

Johnson got permission from the chiefs to arrest the two Indians. He set forth to make the arrest accompanied by General Peter Conover. Colonel S. Markham and Major Wm M. Wall.⁸ They arrived at the camp and found the Indians were ready for attack. A conference was agreed upon, and the Indians informed the posse that the Indians they wanted had left to fight with Tintic.⁹ Meanwhile, Judge Drummond's posse had entered into a pitched battle with Tintic and his followers in attempting to serve his writs. One member of the posse was killed and, on the other side, Tintic was wounded and one squaw was killed. A few days later the Indians killed three more

men near Kimball's Creek, southwest of Utah Lake. General Conover, with a force of militia, was now ordered out by Governor young. Crossing the lake on the ice, they went in pursuit of the Indians; who fled at their approach, leaving behind them the stolen cattle.¹⁰



Juliet Wall

MISSION TO AUSTRALIA

Chapter 4

William Wall wasn't permitted to spend a great deal of time with his family at any period in his life because it seemed that the church had need of him almost continuously. On April 10, 1856, he was called by the First Presidency, Brigham Young, Heber C. Kimball and J.M. Grant to the Australian Mission (See the original certificate on the following page). On May 13, 1856, he received his second patriarchal blessing. A copy of same appears below.

"Provo City, May 13, 1856 - Patriarchal Blessing given under the hands of (First name unreadable) Harris, Patriarch.

"On the head of William Mattison (sic) Wall the son of Isaac and Nancy Wall, born September 30, 1821, Rockingham County, North Carolina.

"Brother William Mattison (sic) Wall, I lay my hands upon thy head and place upon you a father's blessing. Thou are of the lineage of Ephraim; therefore, thou are entitled to the priesthood which has come down through the lineage of thy fathers eve unto you; and all of the good things of the earth and the fruits thereof; and thy posterity shall become numerous upon the earth and they shall bear (sic) off the Priesthood after you and they shall do a great work for their progenitors which are many. And thou shalt be greatly blest (sic) in thy Missionary labors because of the integrity of thine heart and thy willingness to be obedient in all things. Because of thy faith thou shalt have great success and be able to overcome all opposition. Not a hair of thine head shall fall by an enemy and thou shalt be endowed with great power from on high to command the elements and they shall obey you and also to lay thy hands upon the sick and rebuke the power of the destroyer and the sick shall be healed and thou shalt stand upon earth when the Savior shall come and thou shalt live to see the glory of Zion and in as much has thou are faithful and yield thyself unto obedience to those who have authority over you and endure unto the end all these blessings hall be made sure unto you. And by the authority of the Holy Priesthood and in the name of Jesus Christ, I seal you up unto eternal life, even so, Amen."

Note how closely this blessing follows his first blessing received in 1844 which follows:

William Wall: Born Rockingham Co., North Carolina, Sept. 30, 1821. Received the following blessing under the hands of John Smith, Patriarch, January 27, 1844.

“Beloved Brother, as thou are an orphan and (with) no father in the church to bless thee, I lay my hands upon thy head to confirm upon thee a father’s blessing. Thou are a descendent of Joseph; therefore, thou are entitled to the Priesthood. The Lord, thy God, has called thee to do a great work in building up this last kingdom on the earth. Thou art one of those who are called to proclaim the Gospel to the Nations afar off and assist in pushing the people together to the ends of the earth. Thou shalt become a mighty man. Thy voice shall be heard before Kings and rulers and they shall fall down to worship thee if thou does not restrain them. Thou art called to travel amongst a very wicked people who would seek thy life, but thou shalt have power to escape out of their hands and not a hair of thy head shall fall by an enemy. If necessity require, thou shalt have power to slay thousands with an Ox goad. If they shoot at thee, they shall not hit thee and no weapon formed against thee shall prosper and prison shall not hold thee. The angels shall minister unto thee, unlock prison doors and unloosen chains for your deliverance. Thou shalt return to Zion with rejoicing when thou hast filled thy mission bringing thy thousands with thee. Thou hast but a small idea of the great gathering which will be present in those days. Thou shalt meet thy family in Zion which shall be numerous. It shall be a time of great joy. In as much as thou art faithful, dear brother, thou shalt have every blessing thy heart desireth. Thou shalt have an inheritance in Zion and shall live to see the winding up scene of this generation. I seal these blessings upon thy head and thee up unto Eternal life in the Name of Jesus Christ, Amen.”

Family tradition persists that William Wall was called on another mission for the church in 1844, and certainly, the tenor of the above blessing would seem to bear out that fact; however, the church has no record of a mission except the one in 1856. William was also called to serve on special missions at Fillmore and Las Vegas.

William Wall’s mission of 1856, by necessity of the troubled times he was living in, was a very short mission because in May of 1857, he was ordered home to help fortify against General Johnson and the U.S. Army troops sent to the Utah Territory. This compiler has not been able to find very much information concerning his activity in the mission except the unanimous agreement among various journals that his mission was a great success, with many baptisms and many healings by the laying on of hands. It is reported in one of the Daughters of Utah Pioneer Journals, that he became President of the New South Wales Mission. As of this date I have been unable to confirm this.

With war with the United States becoming a possibility, most of the missionaries were ordered to return home.

On the 18th of June, 1857, he was ready to sail aboard the Ship Lucas bringing with him many converts to the church. Excerpts from a journal of that voyage appear as follows:

“Names of the Company on board the Ship Lucas:

William M. Wall, President, Absolom P. Dowdle, 1st Counselor, George Roberts, 2nd Counselor,

Acting Teachers: George Hunter, William Hawkins.

Names of the company:

Robert Arbon, Elder, Hannah Arbon, his wife, and children Jane, Russell, John and Ann Marie.

George Burton, Elder, Ann Burton, his wife, and children, Clara Jane, Alelia Christiana and George Alma.

Joseph Cadd (It is suggested by Mr. W. Reed Nuttall former president, and now genealogist of the William Madison Wall Family Organization, that in all probability this family's name was Gadd.) Non members, wife, Sophia, Elizabeth, non member, children, Joseph and Heber, both members.

William Gurr, teacher, wife Sarah Elizabeth, children: Susannah, Sarah Elizabeth and William Heber.

Richard Bowden, Teacher, and wife, Mary.

George Hunter, Elder, and wife Elizabeth.

Richard Rillstone, his wife Sarah Ann, and a son born aboard ship, William Wall Rillstone.

William Hawkins, Teacher, and wife Eliza.

William Gingell, Elder, Wife, Mary Ann, Children: Charlotte, Elizabeth, Eliza, Henry T., David Thomas, Stephen and a son, Josiah William born on board ship.

William Robb, Elder, wife, Ellen, Children: James, Susanah, Sarah, Peter, and Ruben

John Stuchberry, non member, wife, Emma, and child, Ann.

George Roberts, Elder, Wife, Susan.

Robert Cochrane, elder, wife, Tresa, children: Tresa, Charles, Robert John.

Edmund John Harris, elder.

George Ward.

(Note there is no listing of Enoch Gurr and his daughters, Susannah, and Sarah Gurr. The total passenger list was composed of 66 persons.)

“The ship, Lucas, was commanded by Capt. J.C. Daggett.

“Sat., June 27, 1857. The pilot came on board at 8 o’clock and gave orders to weight anchor. Ship under way at 9 o’clock. Soon after the ship was under weigh (sic) Brothers Steward, Clark and Chaffin Potter came on board and accompanied us to the mouth of the harbor, about 7 miles from Sidney, where they took an affectionate farewell bestowing their blessings upon the company. The ship soon left Sidney in the distance having a fair wind from the west driving us at the rate of seven knots per hour toward the east. The sea being rough seasickness commenced that night (and) was very unpleasant. Sunday: Most of the company seasick. In the afternoon (the) wind changed to a gale with heavy rain.

“Tuesday, Calm. Company improving of seasickness. At 9 o’clock company assembled for prayers. Elder Dowdle led in prayer and made a few remarks being united and obeying the orders of the Church. Pres. Wall followed with remarks on the same subject. After services, the wind freshened up and carried us at the rate of ten knots per hour. In the afternoon a gale from the Northwest blew hard all afternoon.

“Wed., July 1. Gale continues, sea is very rough, most of the company (are) very sea sick. About 4 o’clock in the afternoon a sharp squall carried off the foresail, the fore and main top sail and the fore top mast. The ship laid over on her beam. The duration of the squall was short and the ship soon righted from her perilous condition letting most of the canvas fall on deck to the satisfaction and joy of all on board. Squalls at intervals though the right. Sea rough for next three days. Most were seasick. Meetings held twice daily to help Saints keep their spirits high. On Friday, a sister Rawlins was administered to by Pres. Wall and Bro. Dowdle. There was quite a bit of seasickness and considerable dissension during the early part of the journey. Under the able leadership of those in charge, the spirit of the gospel gradually prevailed and they adapted themselves spiritually and physically to life aboard ship.

“Wed., July 8. This morning at daylight we have in sight those Islands called the Three Kings, about thirty miles north of New Zealand. They lay about thirty miles distant from us on our Starboard bow. We have made excellent headway considering all things. Much better than we anticipated.

The weather continued from violent to dead calm and was against them about as often as it was in their favor. Prayer meetings were held twice daily and the Saints received much exhortation. A school was organized with Elders Robb and Harris in charge. The women spent much of their time sewing. Testimony meetings were held about once a week.

"Aug. 2. Sunday: The child of Robert Hamblin was named and given a blessing Aug. 4, Tuesday, Elders Roberts and Hawkins voted in to teach the school.

"Aug. 7, Friday: Elder wall's dream related to the Saints. He saw one of his wives enter his cabin where he was sleeping. She asked him many question: how he got on since he left home? How the company liked him, etc.? He asked her about home and was told they were all well. After this he told her she must be tired after coming so far to see him. He told her there was a spare bed beneath him where she could rest, but she declined and left the cabin and departed.

"August 10, Monday: Water rationed . One gallon per person half of which must be left with the cook.

"August 15: the daughter of John Stuchberry climbed upon an old stove, fell back and the pipe, which was loose fell too. It struck her foot cutting it very badly.

"Sunday, August 16: The wife of Robert Cohrain (Cochrane) gave birth to a son at 11:30 o'clock. The weather was very hot.

Wed. August 19: This morning Sophia Cadd gave birth to a son at 20 minutes to five. (She is) the wife of Joseph Cadd. Some of the children suffering with whooping cough. Elders Roberts and Dowdle now teaching the school each afternoon at 2:00 o'clock. A great many flying fish seen about.

"The equator crossed during the night of August 29th.

"Sept. 1, Tues.: One of Brother Robb's children was very sick. The brethren who were there said it was dying. When Pres. Wall and Bro. Dowdle went to administer to it the breath had left eh body. After administering, it revived a little and continued in a deep sleep until the next morning. When it awoke it was quite well, and in good health. A great number of black fish came and played around the ship. Some very large ones were seen. In (the) evening had singing and Elder Robb led in prayer.

"Thursday Sept. 3: Many fasted and the majority of the company attended the prayer meeting held in the morning. A good spirit reigned throughout. Sept. 6, Sunday: At the morning meeting held between decks at 11 o'clock three children were blessed. First the son of Robert (Cochrane) cocain, born on ship August 16th, named Charles Rich Cohrain by Elder Wall. Next the son of Joseph Cadd born on the ship Lucas August 19, named Heber Cadd by Elder Dowdle. Another son of Joseph Cadd born on April 6, 1956, was named Joseph after his father.

"Monday Sept. 14: This evening at 20 minutes to ten Sister Ginell gave birth to a son. All mothers that have given birth to children aboard have been delivered

before twenty minutes has expired after being administered to.

“Tuesday, Sept. 22: At 930 led in prayer. Singing Elder Dowdle gave some good instructions. School at 2 P.M. Wind fair, weather fine going about 5 knots. At five minutes past three Sarah Ann Rillstone was delivered of a son on board the ship. In the evening Elder Gurr made prayer. Singing, Elder Roberts assisted Brother Hawkins in settling a difficulty.

“Sunday, Sept. 27th. Two children blessed by the presidency: 1st the son of William Gingell named Josiah William Gingell. 2nd the son of Richard Rillstone named William Wall Rillston. Peace on board ship.

“Friday, Oct. 9: About 3:30 o’clock sighted land, an island in Latitude 34’ longitude 120’. First land seen since we saw the Three Kings north of New Zealand. In evening had prayer attended with singing. Peace reigned among us. Sat., October 10: Passed three islands, also sighted the coast of America. Monday, October 12: This morning wind light, weather fine. Anchored in San Pedro Bay. Had prayer attended with singing. October 13: Most of the company went ashore with their baggage into rooms that were engaged for the company for a week until teams arrived from San Barnadino (sic). Elders Wall and Robb started off to San Barnadino (sic) to get the teams to convey us there, but after arriving in San Angeles (sic) they met some of the brethren with teams who agreed to come to San Pedro to assist in moving us from that place. The company left San Pedro in the afternoon and started for a place about three miles distant to watch the cattle while brothers Wall and Robb stayed in San Angeles (sic). They were in great danger from of the apostates of the church who beset the houses round about, but the Lord protected them and they got away safely and arrived at San Pedro ahead of the teams. The next day we started on our journey and we made about 30 miles. The next day about 3 P.M. we arrived at San Barnadino (sic) where we soon found empty houses. On Sunday, October 18, we were received by the people by vote put by President Cox.”¹¹

As is usually the case with people who survive great danger, the persons in the foregoing narration were only guilty of understatement. They underplayed their difficulties rather than attempting to make themselves important. For example: the Journal says that “they (Wall and Robb) were in great danger from some of the apostates of the church who beset the houses round about”. In greater detail the situation was this: Just about the time that the company was arriving in San Pedro, word was received in Los Angeles of the Mountain Meadow Massacre, and as the

reader will remember, it was overwhelmingly believed by the gentiles that the Mormon Church was responsible for the massacre. Innocent members of the church in all parts of the United States were persecuted anew for the supposed latest Mormon outrage.

The Mormon settlements in California were particularly vulnerable. And many outrages were perpetrated upon the Mormon people who remained true to their faith.

It was into this sea of hate that William Wall and Robb went in search of wagons. Upon their arrival they were met by a reception committee of mobsters screaming their hatred of Mormons in general. All people were being stopped by the group and asked if they were Mormons. In view of such a showing I wonder how many of us today would become non-Mormons at least temporarily. I don't know whether such thoughts went through William Madison Wall's mind that day, but I doubt it, judging by the tone of his answer wherein he answered without any bravado, but with great sincerity, "Certainly, I am." The mob immediately held a "trial" and sentenced him to death. The rope was placed around his neck, and he was asked if he was ready to die a Mormon. His reply simply was: "You have the rope. Whether I live or die a Mormon depends on you." Finally one man in the crowd spoke up in his defense and convinced the others that they would not kill a man that obviously had no part of the massacre. After more abuse he was allowed to go on his way.

The horror wasn't over as evidenced from the following quotation from *Journal History*, December 12, 1857. When Elder Wall and the other immigrants were discovered in San Pedro, California, where the *Lucas* docked, mob violence broke out. Even though they had just arrived that day, the locals demanded the life of Elder Wall. During the night, the angered mob tried to break into his hotel room twice. Throughout the night William's life was in danger. Just returning from his mission, he was unarmed. To protect himself, he lifted a wooden roller from his bed and told the mob who were standing outside his door that he knew that the door was flimsy and that they could easily break in. But he warned them, whoever came through the door first would be killed. No one volunteered to be first.

The next morning, as he left his hotel, Wall was surrounded by a mob who threatened him with hangman's ropes and told him they would "string him up." He felt his time to die had indeed come upon him, he asked if he could speak a few last words. He wrote in his journal: "I had one little wish to impress upon their minds, and that was

that some of them had to die in the operation and I did not wish to kill any man that had a drop of honest blood in him; if there were any such men I begged them to withdraw and let the worst hounds they had remain to do the deed, as I should certainly kill three or four.”¹² Apparently, there was honesty in the members of the mob and Wall went free.

His trip back to Utah, although hazardous (as all overland trips in those troubled times were), was without any great incident. William M. Wall reported his experiences directly to President Brigham Young who “spent two hours asking me questions and blessed me and said I was welcome home.” (*History of Brigham Young*, p. 841)

The next day, Sunday, December 13, 1857 two meetings were held in the Tabernacle. President Heber C. Kimball and Daniel Spencer spoke in the forenoon and Elders Lorenzo D. Young and William W. Wall spoke in the afternoon. (*Journal History*, 13 December 1857).

YEARS OF PEACE

Chapter 5

Upon his arrival in Utah he found a great deal of tension in the air. Although peace talks were being formulated and plans for occupation by federal troops were being accepted, the air was oppressive with hate, doubt, and worry.

Immediately upon his return to Provo, he was appointed Provo City Marshal and Sheriff of Utah County at the same time. William found himself in a trouble spot almost overnight trying to keep peace between soldiers and civilians. At the same time he was attempting to build a home and settle down to family life with his third wife, Emma Ford, who he married at Salt Lake City, January 23, 1858. She was the daughter of William Ford and Lucy Mayo.

On the 11th of September, 1858, his second wife, Elizabeth gave birth to Susan Malinda and on the 16th of September, his first wife, Nancy gave birth to Bathsheba Lavinia.

Although 1858 is historically reported as the “year of peace”, incidents and trouble (on a small scale) between the settlers and the troops were of frequent occurrence. Note the following from Journal Discourses.

“The ‘Valley Tan’ came forth today with considerable spleen on its pages.

“In the evening Daniel H. Wells, Orson Hyde, George A. Smith, Ezra T. Benson, Wilford Woodruff, Willaim M. Wall, A.J. Stewart and Lorin Farr were with the president in his office.



Emma Ford

“Brother Wall stated that the had a conversation with Captain Wolf of the Army, who stopped at his ranch in Provo Canyon, two weeks ago. He asked Wall if he was a ‘Mormon’. He replied, ‘he was’. Wolfe remarked, ‘Kind of a half Mormon,..., I suppose,’ giving Wall a friendly tap. Wall replied, ‘I am a Mormon, head, neck and heels. I believe in all the principles and try to practice them.’ ‘What,’ said he, ‘polygamy and all?’ ‘Yes, sir,’ said Wall. ‘How many wives have you?’ asked the Captain. Wall answered, ‘If it was any of your business, I would tell (you), but I’ll tell you anyhow. I have three wives and twelve children.’ The Captain said, ‘Then I am afraid you will have trouble for the government will not put up with polygamy. What do you think, Wall, your children will think of you when they arrive at years of maturity, and realize you have raised them by different mothers? They will no doubt look upon you with disgust.’ Wall replied, ‘Captain, it is not so, and you must not be offended at my plain way of talking to you. My children grow up. I educate, love, and respect them and acknowledge them and their mothers and make them honorable in the world and they love and honor me in return. They realize that I have educated, taken good care of (them), and protected them amidst the opposition and persecution of the whole world, and they look upon me with pride and satisfaction. It will not be so with your children, for I have no doubt but what you have children in Leavenworth, in St. Louis and other places where you have been located. By and by



Susan Malinda Wall



Bathsheba Lavinia Wall

your children grow up and you have occasion to visit some of those places and perhaps ride through at the head of your army; the mothers of your children see you and tell their children, as you pass, that there is (their) father, and at the same time inform them that they must say nothing about it for their life.' The captain said, 'He would be damned if it wasn't so.' The captain asked Brother Wall what he would do finally when the government persecuted (sic) him, for polygamy.' Wall replied, 'I would keep my wives, and fight for them, if I had to take them through all these mountains.' The Captain said he would never shoot at him. He also said he believed the government and him had been playing a game of euchre."¹³

Casual reference was made to the hot spot at Provo in the Deseret News, January 6, 1859, "Last Friday evening when William Madison Wall, Marshal of Provo, was walking down the city streets, a ball was shot through his hat and grazed his head knocking him down."

Journal history elaborates a little more in regard to the shooting incident by stating, "(The shooting was) supposed to be done by gamblers who occupy Alexander Williams' house."¹⁴

Trouble continued between the Army and the settlers through the years of "peace" and William Wall as Utah County sheriff and Provo City Marshal did his best to protect the rights of all concerned.

The occupation by Federal troops was always a thorn in the side of the settlers and they were not very cordial in the acceptance of the troops. On the other hand, the troops did everything they could to antagonize the settlers.

"Mr. McCarthy, a son of Green Isle, the naturalist of Capt. Simpson's engineers, in a conversation with Bishop Willaim Wall who went to Camp Floyd on the 17th inst., stated that he associated with the officers of the army in their reunion, from the highest unto the least, and they said they came here on a purpose to use up the people, but were bound and could not help themselves. 'I have heard the biggest of them say there is no way to get at the Mormons but to make a new Constitution of the United States of America.' The foregoing was certified as correct by W.M. Wall."¹⁵

Trouble continued on into the spring. On the 15th of March, 1859, John Kay in company with B.K. Bullock, Mayor of Provo, and W.M. Wall, Marshal waited on Governor Cummings to air their grievances.¹⁶

Shortly after this call upon the governor, Mayor Bullock was arrested by the Army. William Wall immediately protested to the Army arguing that it rightly

belonged to him as a sheriff to take charge of the prisoners, but by some means unknown to him, the prisoners were placed in the army's hands. He further warned the army that the Mayor was a gentleman and should be treated as one while in their custody or the Mayor's friends would rally to his aid and cause such a disturbance that all would suffer. He then went to Judge Cradlebough and informed him that he was prepared to take charge of any prisoners that the Judge had to place in his hands. The judge asked if he had a sufficient jail? Wall replied, "I have and will be responsible for all prisoners you place in my hands. If you don't think I am responsible...you can look at my bonds, which are deposited in the hands of the clerk, and if you think they are not sufficient, you may make them any size you see fit, and I will fill them."¹⁷

Trouble continued. On the 22nd of March, William wall was ordered by the court to arrest Pres. James C. Snow and Aaron Johnson. William Wall did not make the arrest and reported back to the court that he was unable to find the individuals whereupon, Judge Cradlebough told him,"(He) was a damned liar."¹⁸

Incident after incident continued throughout these years of "peace".

Emma gave birth to twins on the 12th of January, 1859. These children were named Emma Adelia and Wm. Adelbert.

In 1860, a son, William, was born to Elizabeth and on the 9th of December, 1860, George Albert was born to Nancy. William died, however, as a child.



William Adelbert Wall



George Albert Wall

SETTLING OF WASATCH COUNTY

Chapter 6

Utah Valley or what is more commonly referred to today as the Heber Valley was discovered early in the 1850's when three men climbed the Wasatch Range from Big Cottonwood Canyon, traveled down the western slopes into one of the most "beautiful and fertile" valleys they had seen. Their report to Brigham Young created a great deal of interest in the valley immediately. But the big problem was - how to get into it? It was soon decided that the best and easiest route would be up Rock Canyon or as we know it today - Provo Canyon. On January 19, 1855, the Provo Canyon Road Company was incorporated by the Governor and Legislative assembly. The act reads in part as follows:

"That Aaron Johnson, Thomas S. Williams, Evan M. Green, and William Wall with their associates and successors are hereby constituted a body corporate and politic for the term of twenty years from and after April, 1855, subject to the revision of the legislature at any time, with the exclusive right of making a good wagon road to the acceptance of the county court of Utah County to Kamas Prairie, until it intercepts the main traveled road from the United States to Great Salt Lake City, near Black's Fork in Green River County, Utah Territory."

Thus we see that the original purpose of opening a road to the valley was primarily to link the southern communities with the United States and thus avoid many miles of travel. ? Timber

Little was done on construction of the road at that time, however, because of the imminent threat of war with the United States. It would have been a military blunder to open such a road if there were to be war. At that time there was only one easy route into the territory - that was through Echo Canyon and with almost perpendicular walls in parts of that canyon, a small military force could keep out a great army. A small militia company did just that when they held General Johnston's Army and kept them from coming into the valley throughout the fall and winter of 1857. On the other hand if the Rock Canyon Road had been completed, it would have been a simple task to send a force into Provo and thereby split the territory in tow. Probably the history of Utah would have been completely changed by that one act alone.

Thanks to the intervention of such men as Capt. Van Vliet and Colonel Kane, at least partial peace was established in 1858, and it was deemed advisable to complete the road as quickly as possible. First, it would fulfill the original purpose of the road by opening a southern route to the United States. Second, it would open the valleys east of the Wasatch Range for settlement. And third, it would make it easy for the Federal freighters and soldiers to get to and from the United States and Camp Floyd. By keeping the “Federals” out of Great Salt Lake and sending them over the southern route, the possibility of trouble between Mormon and Gentile would be considerably lessened.

Brigham Young called a meeting at the Bowery at Provo on June 6, 1858, and organized a new company with William Wall in charge of construction.

Construction started immediately. The first great obstacle to be overcome was the construction of a bridge over the Provo River. On October 13, 1858, the Deseret News reported completion of the bridge and noted that it was “substantially and neatly made and would be of service for many years to the people of Utah County.”

The road was in use by November. On November 12, 1858, William Wall reported that 100 teamsters had started to the United States over the new road.¹⁹

With completion of the road, many people desired to settle in the country. The first group of settlers to go into the valley was composed of George Bean, William Meeks, Aaron Daniels and William Wall. William Wall established his ranch in the neck of the canyon in the south end of the valley. Daniels and Meeks went further north.

On the 12th of November, 1859, William Wall married his fourth wife, Susannah Gurr, a daughter of Enoch and Ruth Gurr who were converted to the Gospel by William Wall in Australia.



Susannah Gurr



Round Valley



William Madison Wall's log cabin

In 1860, he moved his families into what the Indians referred to as Little Warm Valley, but which was soon given the name of Round Valley by all the settlers who saw it. The valley was perfect for cattle ranching since it was a natural corral with its narrow mouth and huge bowl like shape.

Running through the valley was ample water for both settlers and livestock. Very shortly after such families as the Gurr, Greer, Boerns, Mechams, Stokes, Kaisers, Bowens, Brodericks, Bigelows, Kirbys, Battys, Davis, Thompson, Stokers and Wheelers moved into the valley also.

On the 27th of May, 1856, Rosalie was born to Emma Ford and on the 20th of September, 1861, John Clayborn was born to Elizabeth Penrod.

In 1862, the Wall fort was built and some 20 families were housed in it. Located near the center was a rough log meeting house serving as school, church, and social house. Below is the cabin of William Wall and his wife, Elizabeth Penrod. All the homes in the fort were very much like this in appearance.

In 1862, William Wall added another facet to his chain of varied abilities when he became a delegate from Utah County to the Constitutional Convention meeting at the court house in Great Salt Lake City for the purpose of preparing a constitution that would be acceptable to the Federal Government.²⁰

On July 6, 1863, the following letter to the editor was published in the Deseret News:

“4 July 1863, Fairview, San Pete Co.

“Dear Sir:

“As the fourth of July is a time when the patriotic order of our freedom loving citizens is awakened by reflecting on the worthy deeds of our noble sires; in view of which, we the citizens of Fairview, not prematurely aroused by the firing of Captain Thomas Tools Company of Infantry announced the dawn of day by volleys of musketry. While the band played “Hail Columbia” and at 10 o’clock the military and the citizens met on the public square and formed a line of procession, the infantry, with martial music taking the lead. Next followed Prof. Greer with his pupils, then the citizens. Captain Sydney Epperson, with his company of Calvary, brought up the rear. The procession proceeded to the residence of President Wall and Bishop Murdock, and while they were being conducted to the ranks, Capt. Tool’s company fired a salute.

“The procession then marched to the bowery. The company having been seated, the choir sang a hymn. Prayer was offered by the Chaplain, Bishop J.S. Murdock, followed by singing by the choir.

"The Declaration of Independence was read by Judge Witt, followed by a salute and music by the martial band. (Branch) President W.M. Wall then delivered an oration referring to the cause which led our forefathers to throw off the yoke of tyranny, showing clearly the difference between the Master Spirits of '76 and the statesmen of today."²¹

On the 8th of September, 1863, Joseph Penrod was born to Elizabeth Penrod at Heber and on the 9th of September, 1863, Charles Flake was born to Emma Ford. On the 4th of August, 1864, Susannah was born to Susannah Gurr, William's fourth wife, at Wallsburg, Utah.

On the 14th of December, 1865, he married Susannah's beautiful younger sister, Sarah.

Temperance was born 8 October, 1865, at Wallsburg to Elizabeth Penrod. In 1866, Elizah was born to Susannah Gurr and on the 25th of September, 1866, Sarah Ruth was born at Heber, Utah to Sarah Gurr, his fifth and last wife.

Indians were always a problem in this isolated section of the territory. But with Brigham Young's policy of kindness and gentleness and William Wall's natural honesty and love, it wasn't long until William Wall had the Indians' respect. And, although there were minor incidents of cattle stealing, etc., there was never any great trouble with the Indians in that sector, until the Black Hawk War broke out beginning in 1865.



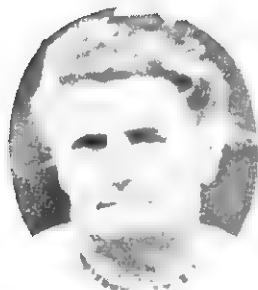
Charles Flake Wall



Susannah Wall



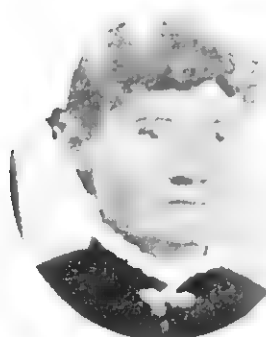
Sarah Gurr



Temperance Wall



Joseph Penrod Wall



Sarah Ruth Wall

THE BLACK HAWK WAR

Chapter 7

In accordance with the terms of a treaty entered between Colonel Irish as U.S. Indian Agent and the various Ute Tribes and the creation of a new Indian Reservation in the Uintah Valley by Congressional Act of May 5, 1861, the Indians of San Pete and Sevier Counties were moved to their new home. It soon became evident on this reservation, as on all other reservations, that it was possible to place the Indians on a reservation, but it was impossible to keep them there. Small bands were continually leaving the reservation to return to their former homes almost at will. Black Hawk was never reconciled to reservation life and showed his resentment in the only way he knew how-by leading his followers on raids against the white men wherever it was possible. His band was seldom composed of more than two score warriors at any one time until a drunken white man at Manti, San Pete County, caused otherwise peaceable Indians to rally to Black Hawk's side and thus precipitated what has become known in Utah History as the Black Hawk War.

It came about this way: The white man heretofore referred to - blinded by liquor to the stupidity of his act and attempting to show his white superiority - pulled a chief from his horse and struck him. The Indian has always been a proud people and the insult administered to a chief was the spark Black Hawk needed to rally the Indians to his side in a war of revenge.

Learning later in the evening that a raid of revenge was being planned against the village or the cattle pastured nearby at the village feeding grounds, a small body of men set forth to protect the herd. The next morning they encountered a band of Indians. The Indians attacked, killed a young man named Peter Ludvigsen, and put the rest to flight. After mutilating the young man's body they drove off the herd and thus hostilities were formally opened.

From the beginning of the white settlement of the American continent, the Indian has arose to strong leadership in the hope that the leader would restore him to his former great dignity and drive the white man from the land-thus the Indians rallied to Sitting Bull, Crazy Horse, Magnus Colorado, and Chochise, and now the Utes were rallying to Black Hawk. With every successful raid his band increased until in a very short time he had a following that struck genuine alarm into the hearts of the scattered and ill protected settlers.

May followed April with the raids continuing without any great battles in the sense of numbers of dead and wounded, but raids that struck fear into the hearts of every settler. On the 25th of May, Jens Larson was shot and killed while gathering sheep. On the 26th the same band wiped out the John Given family in Spanish Fork Canyon.

Although Federal troops were stationed at Fort Douglas, Colonel Irish's and the Territorial Governor's request for troops were denied by the Commandant at the Fort. The Federal troops were only going to guard the mail routes that no one considered to be in the slightest danger at this time.

Other raids during the year 1865, besides those mentioned, were made near Salina, Sevier County, on the 14th of July when Robert Gillespie and his companion, a man named Robinson, were killed; and at Glenwood, in the same county, July 26th when a man named Staley was killed and all the stock of the settlement driven off. Between these two attacks, General Warren S. Snow with two companies of cavalry pursued a party of hostile into the mountains east of San Pete Canyon and killed fourteen of them. They then followed the remainder of the band toward Grand River until his own band was well nigh exhausted by the long marches and incidental privations. The same officer fought a sharp battle with another band near Fish Lake on the 21st day of September, killing seven and routing the survivors. The officer and two of his men were wounded in the encounter. The last important raid of the year was made upon Fort Ephraim, San Pete County, on the 17th of October, when Morton P. Kure and wife, a girl of 17 named Elizabeth Petersen, William Thorpe, Soren N. Jespersen, Benjamin J. Black and William T. Hite were killed, two men seriously wounded and two hundred head of stock stolen. In one of the raids on Ephraim, Bernard Snow, the veteran actor, battled an attacking force of Indians for several hours single-handed.

As the snows began to melt the Indians again began their attacks and the settlers in Piute, San Pete and Sevier counties were again put in the utmost peril.

With this hostility in the Heber valley, Wall and 20 other families built a fort (located within the modern-day boundaries of 200 North to 500 North and 100 West to 300 West) to accommodate 67 family-dwellings and a cultural hall. This structure measuring 20 x 40 feet and fashioned from logs was erected inside the fort. A large open fireplace and chimney were built on each end, large enough to accommodate three to four-foot pieces of firewood. Even though the building was rough and

primitive, the people of the area were thankful for its many community uses.

At the end of 1865, the families moved into the protection of Heber City. The fort was a safe haven for the Little Round Valley settlers as well. When they thought the travel was safe, the men would leave the fort to take care of their precious crops. This communal living did not last forever. After a few years the farm land was divided into 20 and 40-acre plots and the settlers applied for homesteading rights. However, the community was constantly growing and stayed unified.

About the 13th of April, Black Hawk with thirty mounted followers intercepted four teams from Glenwood, Sevier County, moving northward toward Salina. The teamsters escaped, but a sheep herder near by was killed, as was also the man in charge of the cattle herd. A ten year old brother of the latter was shot with seven arrows and left for dead. But as soon as the Indians left, he crawled to the Sevier River, waded through water up to his neck and somehow managed to reach his home. The people of Salina in this one raid lost over two hundred head of cattle.

Chief Sanpitch, who as the reader will remember was very reluctant to enter into the Uintah Treaty was now induced by Black Hawk's successes to join him on the warpath. His campaign was short lived however when he was captured in one of his first raids. He was rescued by four of his daring band. But Sanpitch and his rescuers were closely pursued, a battle was joined between San Pete and Juab Valleys on the 16th of April and the four rescuers were killed, but this time luck was with Sanpitch and he escaped. Again he was closely pursued and two days later between Moroni and Fountain Green he was dispatched to the happy hunting grounds.

The situation was becoming desperate in southern Utah now. Nearly all the small settlements were deserted with the people moving to the large settlements and forts for their mutual protection. Black Hawk^{Hawk} was now raiding wherever and whenever he chose to raid. His was a war of hit and run. For all practical purposes the settlers might as well have been fighting phantom Indians because they would think they were secure in their fortifications when all of a sudden, with blood tingling cries, the Indians would appear from out of no where, attack the village and stock and disappear again before the settlers were really conscious of what had happened. No settlement was safe and every attack causing more and more Indians rushing to Black Hawk's aid. Whitney in an understatement remarked that the situation in southern Utah was now desperate. Although several companies of militia were in the field, no amount of militia could have tracked Black Hawk down in the vastness of southern

Utah and punish him. Is it any wonder that there was actually a movement started to abandon southern Utah?

Few historians stress the danger that was present. They gave little consideration to the fact that Chief Tabby was poised on the Uintah reservation ready to sweep west, join Black Hawk and thus cut off the isolated southern communities from any further help until they could be destroyed. The only thing that kept Tabby from doing just that was the brilliance of Brigham Young and the courage of Al Huntington and William Madison Wall and a few of his company.

Whitney gives all the credit for avoiding this second front to Colonel Head who had replaced Colonel Irish as Indian Agent. But such was not the fact as later and thorough investigation has revealed.

Brigham Young was only too aware of the danger Tabby presented so he called Al Huntington to go alone to Tabby's camp and prevail upon him to cease his raids and live in peace. Up to his point Tabby had little opposition in his raids against the small settlements and stocks of Wasatch County settlers because all the settlements had been abandoned in favor of uniting in their common protection at Heber.

It is only too easy to imagine Huntington's amazement in being asked by President Young to go alone to the enemy's camp. It would seem that the President would have to be insane to make such a request, and indeed the same request coming from a lesser man would have been fair indication of insanity. But Brigham Young was a seer and prophet of the living God promised Huntington that no harm would befall him if he undertook the task.

With that promise in mind, Huntington did as directed. He went to their camp and attempted to deliver the President's message, but the Indians were too angry to listen to words of peace. Oddly no attempt was made at first to harm Huntington probably due to their amazement that a white man would come alone to their village. But as he attempted again and again to preach peace to them, they became more and more angry until their anger was at a fever pitch when a messenger arrived to tell them that Sanpitch had been killed. The Indians were now ready to kill Huntington in retaliation. Sanpitch's squaw was screaming "Kill the Mormon. I want to eat his heart while it is still warm". But Sowiette, although now old and blind, but still the friend of the settlers, rose to his feet and took the Indians to task for their attitude. One thing an Indian was always willing to acknowledge was courage. Sowiette reminded them that it took the upmost courage to come to their village alone as Huntington had done. He

told them that since the brave man had come in peace he should be allowed to leave in peace. With the powerful words of Sowiette in their ears, the Indians let Huntington return to his home unharmed just as President Young had promised him.

The second peace overture was by way of a gift. William Madison Wall was to organize an expedition to take 100 head of cattle to Tabby as a peace offering. He chose 10 men from his calvary company and 14 others including Colonel Head, the Indian Agent and started out on May 27, 1866.

He arrived at the agency headquarters on the Duchesne River and found the camp practically deserted. He soon learned that the Indians had gone east to leave their families in a more protected area so that they would be free to join Black Hawk. One of the remaining Indians was sent to overtake Tabby and ask him to return to receive the gift and listen to the word from Brigham Young.

Tabby was willing to come back and look over the gift - whether to accept it as a gift or to steal it with no promises on his part - will have to be left to our imagination. He sent a runner ahead of him to confer with Colonel Head who, it is said, advised the runner to return to Tabby and refuse the gift unless it could be presented to the Indians by him on behalf of the Agency. He then offered to buy the cattle from Wall, as commanding officer of the group. Captain Wall refused saying that if "the Indians were going to have the cattle to eat, they will eat Mormon beef."

Lt. Joseph S. Mac Donald in his journal described the preparations for armed conflict if nothing could avert it.

"The man who kept the store came over and said, 'They intend killing everyone of you. I cannot see you killed for nothing. I think they will attack tomorrow night. Now, I have ammunition of all kinds, and as soon as it gets dark so the agent can't see you, send your men over and pack into this (block house). All I ask is that you return all you don't shoot. I have a two inch auger. Set your men to making port holes for yourselves, and pack in wood for use. I have a big rope. Sink some posts in front of the house, bore holes right through it, and put the rope through the holes and tie your horses to it so they can't run them off.'

"We worked all night. Next morning, after breakfast we all felt pretty good. The agent came over and looked around and finally said, 'Gentlemen, do you know whose house this is?' I said, 'Uncle's I guess.' He never answered and walked on looking at the port holes we had made until he came to one (that drew his attention.). When he looked through it, he swore and said, 'That is straight for my door!' The man

that owned the port hole tapped him on the shoulder and said, 'Yes and you are the first Indian we intend to kill!' I never saw a man get out of them so fast and he didn't bother us anymore."²²

With the first light of morning the men saw Indians painted black filtering through the surrounding trees. A messenger came to the block house and said that the Indians would be coming in on the attack and suggested that the white men be gone before they came. The Indian was instructed to inform the Warriors that if they came in any faster than at a very slow walk, they would be met with a hail storm of lead.

Seeing that the bluff wasn't going to work, the Indians or at least part of them led by Tabby came into the compound at the walk suggested and proceeded to the agent's dwelling.

William told Lt. MacDonald that he had to find out what was going on in the dwelling and instructed the lieutenant to cover him while he went over. Walking in a suddenly hushed conference between the agent and Tabby, Wall told Tabby that he had come on behalf of Brigham Young and that he had a splendid gift for him, but he was to read Brigham's letter to him before the cattle could be turned over to him. Tabby turned sullenly away from William saying that he would not listen to the words of any white man. Another offer was made to read the letter and another refusal. William Wall said, "Either you will let me read the letter to you or I will shoot you and read it to your corpse." Tabby evidently believed William meant exactly what he said because he agreed to listen to the words of the President. They were good words counseling peace and Tabby recognized them as such. But his great pride would not let him agree so readily to the peace overture. He did, however, agree to meet peaceable the following morning with William and see if a mutual ground for peace could be found.

The next morning the Indians came into the clearing in force and although it was to be a peaceable conference with no weapons, every Indian was painted black, had a war club slung on his wrist and his pistols hidden in their blankets. The meeting took place in the block house. The house had two rooms. William's men placed themselves in the east room and the Indians went to the west room. William and Tabby met close to the center with Lt. MacDonald standing nearby to keep the groups separated. The conference lasted all day with Tabby reiterating his many grievances against the whitemen and Wall attempting to pacify and explain. Finally Tabby demanded a white man be killed in revenge for the death of Sanpitch, but William refused saying that

Sanpitch had been killed in an act of war. As everything approached, Tabby agreed in principle to the terms laid down by Brigham Young.

Twelve days after starting on their mission the Mormons returned to their homes to find that the settlers had given them up for dead.

With the exception of minor raids and skirmishes, that was the end of the Black Hawk War in Wasatch County. But war continued in the south. During 1866 as many as twenty five hundred men were under arms. The number killed during the season's campaign was about twenty settlers and between forty and fifty Indians. The settlers's stock herds were reduced nearly two thousand head. The year 1867 was a repeat of 1866 in nearly every way with raids, theft, and killing, but finally in the fall of 1867, Black Hawk sued for peace.

The remainder of the war for William Wall was spent in leading his calvary company on ever watchful patrols.

FINISH

Chapter 8

Although the Indian trouble officially came to an end in 1868, minor trouble with renegade Indians continued and there was ever present the danger of an attack. My grandmother, Susan Malinda Wall Davis, William Wall's last surviving child, was reminiscing with me one day near her 97th birthday and told me how she and her brothers and sister were allowed to play on the slopes of the hills near their home, but under no circumstances were they allowed to go over the crest of the hill where they could not be observed from the house. Someone was on constant watch at the house for their protection. She chuckled as she told me how one occasion she got her "apron strings" severely warmed by her father for sneaking over the hill.

On June 21, 1867, Martin Ford was born to Emma. On Sept. 23, 1867, William Peter Gurr was born to Susannah. On March 6, 1868, Alice was born to Sarah at Heber, Utah. On April 30, 1868, Abraham was born to Elizabeth. And on May 30, 1869, Louisa was born to Susannah.

The last two years of William Madison Walls life were spent in developing his farms in Round Valley and improving the road in Provo Canyon. It was in the canyon while returning to Round Valley after laboring on the road that he was shot by an Indian lying in ambush. The bullet struck a large watch in his vest and was deflected upward burning a streak up his vest as it traveled, but doing no other harm. Thus we have two instances when he was actually struck by bullets, but the bullets did no harm just as he was promised in his patriarchal blessing.



Abraham Wall



William Peter Gurr Wall

During the later years of his life, he suffered very poor health but yet it did not interfere with his very active life.

It was in the canyon working on the road that he became very ill and soon after died on the 18th of September, 1869. He was buried at Provo, Utah. Not quite three months later his last child, William James, was born to Sarah at Benjamin, Utah.

Thus a great career came to an end. A few yeas as we reckon time, but in which he was able to crowd the career of pioneer, soldier, peace officer, missionary, bishop, legislator, peace-maker, settler, construction engineer, and probably most important of all - husband and father. Family tradition persists that he also served as County Attorney and practiced law. How he was able to do so much in such a short time must remain one of the mysteries of life.

After his death, the town of Round Valley changed its name to Wallsburg in his honor. Today the monument pictured below stands in Wallsburg as an ever present reminder of his great life.



Alice Wall



Louisa Wall and her family



William James Wall



John Clayborn Wall



Rosalie Wall



Wallsburg Fort monument

✓ = I have copy

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1. Patriarchial Blessing reproduced page 26
2. *Journal History of the Church*, 17 September, 1845.
3. W. Reed Nuttall, *History of Juliet Wall Nuttall*, unpublished, 1.
4. Ibid, page 2.
5. ✓ Orson F. Whitney, *History of Utah*, (George Q. Cannon & Sons, 1892) Vol. I p. 508 et seq.
6. ✓ Peter Gottfredson, *History of Indian Depredations in Utah*, p. 15,16.
7. ✓ Daniel Jones, *Forty Years Among the Indians*, (Salt Lake City, 1890), p.33
8. Author's Note: Although I have found no record where William M. Wall was promoted to the rank of Major, all the records of this period refer to him as Major Wall.

⁹. Affidavit of Deputy Marshall Thomas S. Johnson on file: Military Records Division, Utah Historical Society.

¹⁰. Whitney, *op. cit.*, Vol. 1, p. 552

¹¹. Note by W. Reed Nuttall who made the above abridgement: the complete diary contained 51 handwritten pages. The ship Lucas weighed anchor on June 27, 1857, and arrived at San Pedro, California, on October 12, 1857, taking 118 days for the crossing. They saw land but once and that a distance between Australia and the American coast. Several babies were born to the women of the company. There was quite a bit of sickness but not deaths in the company. There was a general migration of most of the company to Utah, but no mention is made of it in the Diary.

¹². William M. Wall's Journals as cited in Wm. James Mortimer, ed., *How Beautiful Upon the Mountains: A Centennial History of Wasatch County*. (Wasatch County Chapter Daughters of Utah Pioneers: Salt Lake City, 1963), 908.

¹³. Journal History, 12 Nov. 1858, p. 1,2.

¹⁴. Ibid, 6 Jan. 1859.

¹⁵. Ibid, 24 Jan. 1859

¹⁶. Ibid, 15 March, 1859

¹⁷. Ibid, 18 March, 1859

¹⁸. Ibid, 22 March, 1859

¹⁹. Deseret News, 12 Nov. 1858.

²⁰. Whitney, *op. cit.*, Vol 2, p. 39.

²¹. Deseret News, July 6, 1863.

²². Daughters of the Utah Pioneers, *Under Wasatch Skies*, Deseret News Press, 1954.